THE ARDRA.

Tejasvinavadhitamastu

Mavidvishavahai.

Taittiriyopanishad, I. ii. 1.

Enlightened be our learning,

let us not hate.

—Taittiriyopanishad, I ii. 1.

கதங்காத்துக் கற்றடங்கலாற்றுவான் செவ்வி

யறம் பார்க்கு மாற்றினுழைந்து.

— திருக்குறள், 130.

The God of right steps up to see the charm

Of him whom culture helps to conquer rage.

— Tirukkural, 130.

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A CRITICAL STUDY OF PURANANURU.

By Dr P. S. Subrahmanya Sastri, M.A., L.T., PH.D.

[It is the opinion of a Tamil-scholar-friend of mine that Peruntevanar is the compiler of this anthology, since he may have invoked God Siva that this compilation may be completed without any obstacle—P.S.S]

3rd. Verse.

உலவுமதி யுருவி ஞேங்கல் வெண்குடை
நிலவுக்கடல் வரைப்பின் மண்ணக நிழற்ற
வேம முரசு மிழுமெென முழங்க
நேமி யுய்த்த நேஎ நெஞ்சிற்
றவிரா வீகைக் கவுரியர் மருக
செயிர் தீர் கற்பிற் சேயிழை கணவ
பொன்ஞேடைப் புகரணி நுதற்
றுன்னருந்திறற் கமழ்கடாஅத்
தெயிறுபடை யாக வெயிற்கத விடாஅக்
கயிறுபிணிக் கொண்ட கவிழ்மணி மருங்கிற்
பெருங்கை யானையிரும் பிடர்த்தலை யிருந்து
மருந்தில் கூற்றத் தருந்தொழில் சாயாக்
கருங்கை யொள்வாட் பெரும்பெயர் வழுதி
நிலம்பெயரினு நின்சொற்பெயரல்
பொலங்கழற்காற் புலர்சாந்தின்
விலங்ககன்ற வியன்மார்ப
வூரில்ல வுயவரிய
நீரில்ல நீளிடைய
பார்வ லிருக்கைக் கவிகண் ஞேக்கிற்
செந்தொடை பிழையா வன்க ணாடவ
ரம்புவிட வீழ்ந்தோர் வம்பப் பதுக்கை
திருந்து சிறை வளைவாய்ப் பருந்திருந்துயவு
முன்ன மரத்த துன்னருங் கவலை
நின்னசை வேட்கையி னிரவலர் வருவரது
முன்ன முகத்தி னுணர்ந்தவ
ரின்மை தீர்த்தல் வன்மை யானே

Irumpitar-t-talaiyar (இரும்பிடர்த் தலையார்) the author of this verse addresses here the Pandyan King Karunkai-yol-vat perum-peyar-valuti (கருங்கை யொள்வாட் பெரும் பெயர் வழுதி) thus:—

Oh King! you are born in the family of Kauravas noted for their unstinted charity and tender heart who exercised their sovereignty by enabling their tall white-umbrella of full-moon shape to throw its shade on the earth girt with seas of limited boundary and by beating their drums signifying their protection: you are the husband of women of unblemished chastity adorned with fine ornaments: you are a Pandya of big name with strong hand and shining sword : your deed does not prove itself inferior to the dreadful and un-preventable deed of yama: it is done by you seated on the big neck of the elephant with stout trunk, on whose sides hang ropes to which are attached bells with their mouth downward, who breaks open the gates at the fortress (of the enemy) with his tusks serving as weapons, whose temples smell ichor, whose strength is too great for another to approach, whose forehead is full of spots and adorned with gold plates: you have your legs provided with golden anklets and a wide chest with your ribs stretched on which the sandal-paste is dry. Needy poets eager to receive presents may go to you through the cross-ways lined with silk-cotton trees on which dwell hawks with their extended feathers and curved mouths near which lie heaps of corpses of warriors fallen at the shower of arrows shot by bold warriors who never miss in their aim and who, with their seats on high platforms, locate the position (of the enemy) with concentrated attention. Besides the paths (taken by the poets) are such that there are no villages, near them, that they bring in misery, that there is no water near by and that they are very long. They will go to you because you are capable of understanding what they have in their minds by merely looking at them and relieving their distress. Hence you should never swerve from your word even at the risk of losing your kingdom.

The poet praises the King's high parentage by the first *five* lines, his healthy life by the *fifteenth* and *sixteenth* lines, his conjugal felicity by the *sixth* line, the strength of his elephant by the lines *seventh* to *thirteenth* and the

difficulty experienced by the poets to reach him by the lines *seventeenth* to *twenty-third.* Since the King thus possesses all the requisites of King, he requests him to keep up his word.

Literary and Grammatical notes:—

The words கிழற்ற and முழங்க govern the word உய்த்த, which, in its turn, qualifies கவுரியர்.

கவுரியர். It is believed that the Pandyan Kings descended from Pandavas. If so, one may doubt whether the word கவுரியர் here is appropriate since it is generally used to denote Duryodhana and his brothers. It is worthy of note that the word *Kauravya* means a descendant of Kuru and is applied to Bhima in many places and to Pandavas in the Asvamedha-parvan of Mahabharata. Hence here *Kauriyar* may mean Pandavas.

எயிறுபடையாக எயிற்கதவிடாஅ The commentator on Purunanuru first takes the verbal participle இடாஅ to denote the action of the King and makes it govern சாயா. He then takes it as the lengthened form of இட and makes it govern கைவிடாத which is understood. The latter seems to be better.

The expressions பொன்னோடைப் புகரணிநுதல், துன்னருந் திறல், கமழ்கடாத்த, கயிறுபிணிக் கொண்டகவிழ்மணிமருங்கு have to be taken as Bahuvrihi compounds qualifying the substantive பெருங்கையானை. In that case the whole expression from பொன்னோடை to பெருங்கையானை is a compound noun. This view has the support in the manner in which Senavaraiyar takes the word பெயர் நிலைக்கிளவி in the sutra,

> பெயர்நிலைக் கிளவி காலந் தோன்றா
> தொழினிலை யொட்டு மொன்றலங் கடையே
>
> (தொல். சொல் 70).

The word இருப்பிடர்த்தலை in the *eleventh* line suggests the name of the author and the word கருங்கை யொள்வாட் பெரும்பெயர் வழுதி in the *thirteenth* line suggests the name of the King.

பெயரல். The subject of பெயரல் should be 'you'. The word பெயரல் should be taken as a verb in the optative negative mood second person, singular. Such a form has not been explicitly mentioned by Tolkappiyaṇar in the section on verbs. Still it is inferred that such a usage was current in his time by similar expressions அழியல், அஞ்சல் etc. found in his 146th sutra of Porul-atikaram. It is worthy of consideration by scholars whether பெயரல் may be taken as the abbreviated form of பெயரலாய் in the same way as செய் is considered to be the abbreviated form of செய்யாய் by most of the commentators on Tolkappiyam on the strength of the sutra,

> செய்யா வென்னு முன்னிலை வினைச்சொற்
> செய்யெ னிளவி யாகிட னுடைத்தே.
>
> (தொல். சொல். 450).

உணரில்ல, உயவரிய, நீரில்ல, நீளிடைய. All these four should be taken as participial nouns forming adjuncts to தன்னருங் கவலை. The word அது in அது முன்னமுகத்தின் உணர்ந்து refers to the idea contained in the previous sentence. In the opinion of Senavaraiyar such a usage finds sanction under the sutra,

> சுட்டுமுத லாகிய காரணக் கிளவியுஞ்
> சுட்டுப்பெய ரியற்கையிற் செறியத் தோன்றும்.
>
> (தொல். சொல். 40).

வண்மையான். ஆன் in the word வன்மையான் shows cause.

The words ஏமம், நே, கடாம், are the Tamilised forms of the Sanskrit words kshema, sneha and ghata.

நேன (ந் × ஏன). All the Tamil grammarians from the author of Viracoliyam down words take ஏன as one letter having three matras. But according to Tolkappiyanar ஏ is a separate letter having two matras and ன is a separate letter having one matra. A detailed discussion on the same is found in my book "History of Grammatical Theories in Tamil and their relation to Grammatical Literature in Sanskrit" to be published in the Journal of Oriental Research, Madras.

TAMIL WORD-STUDIES I.

(BY REV. S. GNANA PRAKASAR O.M.I.)

In a previous communication to the *Ardra* it was announced that a future issue would give the readers some idea of the Principles of Tamil Etymology. It will be perhaps more interesting to the general reader to be acquainted, in the first place, with a number of examples illustrating the principles in question than to be given a dry list of the principles themselves. I shall therefore contribute a series of articles in which the evolution, both structural and semantic, of a number of Tamil words will be studied. One group at a time will be taken up for treatment, and it shall be our business to distinguish the roots from their derivatives, to trace the historical development of the latter and to point out, as we proceed, the principles underlying that development.

THE WORD *ULA-VU* உல-வு

If we compare this word with its cognate forms *kulavu*, (குலவு), *culavu* (சுலவு) and *tulavu* (துழவு) it will be found that the latter are secondary formations while *ulavu* itself is a primary one. This word means to go round or move about, to encircle; but *kulavu* means to move about very much among people, i.e. to be on intimate terms; *culavu* connotes the idea of revolving, whirling, and *tulavu* or *tula* to cause to turn round or stir with the hand as in "சாரல் கமழத் துழைஇ" (மலை படு கடாம் 181) and "துடுப்பிற்றுழந்த வல்சி" (புறநானூறு 188). That *ulavu* is the earlier formation can be also determined by the fact that it stands nearer to the root or the most elementary word-form, which is no other than *ul* (உள்) whose sense is within or inside. For, *ul-a-vu* simply means to be turning inwards as one proceeds, that is, to move in a circle, to form a circle. Compare *ulal* (உழல்) below. When we examine the other words, it will be seen that they merely represent more and more differentiated notions of the circular motion. Thus

kulavu is to frequently move about; *culavu* represents a quick repetition of circular motion; while *tulavu* displays still greater emphasis as a causative verb. We thus have the root *ul* and its derivative *ulavu* in the first place, and the subsequent forms *kulavu*, *culavu* and *tulavu* in the second. We also see that the latter three are emphasized forms of the former. How is this emphasis introduced? By prefixing the consonants *k*, *c*, and *t* respectively. Now, consonants introduced in the beginning of primary words in order to create an emphasis, and thus differentiate the original into another analogous sense, are known as Initial Intensive Consonants. This is one of the important laws of Tamil Etymology and should be borne in mind. It is in accordance with this law that almost all our words found in that part of the dictionary which begins with the letter *kana* (the great majority of our vocabulary) are derived from those in the first part of the volume beginning with the letter *ana*, as has been already hinted.

It is now time to examine the derivatives of *ulavu* reserving those of the cognate forms *kulavu* etc. for a future article. A new form of *ulavu* is *ulavu* (உலாவு) with the second vowel lengthened and the latter also becomes *ulattu* (உலாத்து) and *ulancu* (உலாஞ்சு) in later language. From the original *ulavu* comes the noun *ulavai* (உலவை) wind, from its frequent circular movement. Compare *curai* (சூறை) a name for whirlwind, from *culal* (சுழல்) to whirl as we shall see later on. Also *vali* (வளி) another name of the wind which is derived from *valai* (வளை)- root *ulal* (உழல்) to go round, beat round. Another derivative from *ulavu* is the noun *ulaku* (for *ulavu*) meaning "the thing spread out around us", the world. It must be noted that an early semantic development of the sense of going round was that of spreading, and a further development was reached in stretching the meaning to include disappearing and perishing as we shall presently see. Sanskrit dictionaries treat *loka*, (*uloka* in the more ancient texts of the Rig Veda,) as a Sanskrit noun derived from the verb *lok*,

to look. This is not convincing. The so-called verbal form *lok* is most probably a back-formation. In Sanskrit itself the original sense of *uloka* is what is spread out, and the Tamil *ulavu* explains this word better than the supposed root *lok*. For the extension of the sense of " world " from that of being spread out compare *par* (பார்) from para (பர) to spread; *talam* and *gnalam* (தலம், ஞாலம்) from *tal* or *tar* and *nal* (தார், ஞால்) to be long, all meaning the world.

Other forms of *ulavu* are *ula*, *ulai*, *ula*, *ulal* etc. A word on each of these will be instructive. *Ula* (உல) is actually the more primitive form as we find by comparing *tula* (துழ) etc. with it. It means to terminate, expire as in "உலந்த பிறவி" (மணி மேகலை, 25, 135) a sense which is doubtless a later semantic development. In structural development *ula* is primary and *ula-vu* secondary. *Ulai* (உலை) is to wander about, to be dispersed as in "ஒன்னுத் தெவ்வருலை விடத்து" (பெரும் பாணாற்றுப்படை. 491). *Ula* (உழ) too is found with the extended meaning of experiencing sorrow as in " அலைகடலுழக்கோன் " (மணிமேகலை, 16, 74) and conquering (driving the enemies away ?) as in "பாற்பகை யுழவா" (சிலப்பதிகாரம் 10, 52). On the other hand the form *ulal* (உழல்) keeps the original sense of whirling and oscillating as in "திருகாற்றுழலும்" (கல்லாடம், கண). The forms we have just now seen illustrate two more laws of Etymology. The change *of* ல *into* ழ as a device for differentiating the sense of the respective words is the law of Variation of the Formative. உல by becoming உழ has acquired a new nuance of meaning. Again *ula* changing its enunciative *or* last vowel and becoming *ulai* has a slight transformation introduced in its sense. This law is called that of Sense-differentiating Enunciatives.

(To be continued.)

DID HINDUS PRACTISE CIRCUMCISION IN OLDEN TIMES?

BY

M. S. RAMASWAMI AIYAR, B.A., M.R.A.S.

MISTRANSLATION.

Gautama and Apastamba were two ancient writers who wrote on Hindu law and kindred subjects. Our knowledge of the former being of the vaguest kind, we are not in a position to say where and when he lived. That Gautama was the earlier of the two may however be safely said. Apastamba appears to have lived about the 5 cent. BC. and to have belonged to S. India. In detailing the rules regarding the performance of Sraddha ceremony, Gautama in his Dharma-sutra (Adhyaya 15, sutra 18) says that a Durvala should not be invited to a Sraddha, as he defiles it by his presence. Apastamba in his Dharma-sutra (Prasna II, Patala 7, Khanda 17, sutra 21) in speaking on the same subject objects to a Sipi vishta's presence for the same reason. Since Durvala and Sipi vishtā are synonymous terms, Dr. G Buhler in his translation of Gautama and Apastamba Dharma-sutras in Maxmulle'rs Sacred Books of the East Series, renders them as a "bald man". So according to Buhler's translation, Gautama and Apastamba objected to the presence of a bald man at a Sraddha. Bald men must have been as plentiful in Gautama's and Apastamba's days as now. Baldness is due to constitutional causes: it cannot be attributed to crime or sin. Baldness cannot be a religious taboo. Apart from this, Sipi vishta is one of the epithets given to Mahesvara. He is known also as Jatadhara. If Sipivishta means bald-headed, Mahesvara could not have been called Jatadhara (ie. he who has the tuft of matted hair). For these and other reasons Buhler cannot be right in translating Durvala and Sipi vishta as a bald man. What could Gautama and Apastamba have

meant by those expressions? Colonial knowledge at times enlightens obscure things of the homeland. Would colonial India help us to explain Gautama's Durvala and Apastamba's Sipi vishta?

Now a learned Jew of Coele-Syria informed Aristotle that the Jews originally went to Palestine from India. I have discussed this statement at great length in an article published in The Hindu in December 1923. In it and in the subsequent articles on the subject published in the Indian Press, I have shown that the Jews were originally S. Indian emigrants. Emigrants usually carry the beliefs, customs and practices of the mother-land to the colony. If the information given to Aristotle by the learned Jew is correct, the beliefs, customs and practices followed by the Jews in Palestine must have been those current in India at the time of their emigration from India. Since the Jews performed circumcision as a religious rite, it must have been an ancient home-land custom carried by them to Palestine from India. But what evidence is there to support such a conclusion? Let us examine Indian literature to see what light it throws on the matter.

TELL-TALE NAME.

Words are chips of history and to those that examine them carefully, they reveal many a long forgotton secret. The word Sunassepa is one such chip of history that tells its own tale. Vedic literature calls the Brahman boy that was sold to Harischandra's son Rohita for the purpose of being offered as the victim in a sacrifice, Sunassepa. Scholars believe Sunassepa to have been a personal name and Dr. Macdonnel in his "Vedic Index" says that the term means "Dog's tail". If Sunassepa means Dogs's tail, no civilized man (unless he is mad) would ever dare bestow such a man on his son, as there is neither sense nor propriety in doing so. For that reason it could not have been a personal name. What then is its true meaning and how came it to be given to the Brahman

boy? If Sunassepa means (not Dog's tail but) Dog's *something else* (as a reference to the word sepa in the Sanscrit dictionary shows), there is meaning in a man calling another one a Sunassepa. For a little reflection would indicate that it should have been the popular nickname of those that underwent circumcision. Sunassepa who was sold to Rohita must have been a circumcised Brahman boy. If my reasoning is correct, *it shows that a section of Indian society practised* circumcision, as early as the Vedic times and that the circumcised persons were popularly dubbed Sunassepas by those who did not undergo it. No doubt this is conjectural evidence.

Travelling down the slope of time we reach Vatsyayana. For reasons that need not be discussed here, I may say that I would place him in the 1st cent. BC. He wrote a book on erotics called Kama-sutra. In sutras 15—22, adhyaya 2, adhikarana 7 of the Kama-sutra (Benares edition) he deals with circumcision. In sutra 15 he speaks of the circumcision of boys as a S. Indian custom. The sutra is as follows "Dakshinatyanam lingasya karnayoriva vyathanam balasya". That sutra makes it clear that circumcision was an important samskara like ear-boring to S. Indian boys in Vatsyayana's days. This is definite evidence.

Though the evidence furnished by the name Sunassepa and Kama-sutra is like the momentary light thrown over a dark landscape by lightning flashes now here, now there, yet it is sufficient to enable us to realise circumcision to have been a hoary Indian custom which, prevailing from before Harischandra's days down to Vatsyayana's times, somehow (like the Niyoga form of union) ceased to exist among Indians at some unknown later date and consequently its ancient vogue came to be forgotten in modern times. This discovery *of mine (made as a result of the Jew's statement to Aristotle)* yields startling results in the interpretation of obscure words like Durvala and Sipi vishta of ancient texts. For advance

in one side often means progress in some other unthought of direction.

NEGLECTED EVIDENCE.

Gautama and Apastamba Dharma-sutras had a number of commentators, some of whose commentaries are unfortunately lost or lie hidden undiscovered somewhere. Maskari and Haradatta were two such commentators. Maskari was the earlier of the two. He wrote a commentary on Gautama sutra and he appears to have lived in the 10th or 11th cent. A.D. according to Mr. L. Srinivasacharya (Pandit, Oriental Library, Mysore). Haradatta wrote a commentary called Gautamiya Mitakshara on Gautama sutra and another one named Ujjvala Vritti on Apastamba sutra. The latter (in Buhler's opinion) was in all likelihood written in the 16th cent. A.D He frequently quotes the opinion of several of his predecessors by the general expressions anyaha or aparaha i.e. another (writer). Buhler says that "As regards the value of Ujjvala for the explanation of Apastamba's text, it certainly belongs to the best commentaries existing. Haradatta possessed in the older vrittis abundant and good materials on which he could draw; he himself apparently was well versed in Hindu law and in Sanscrit grammar, and distinguished by sobriety and freedom from that vanity which induces many Indian commentators to load their works with endless and useless quotations. His explanations, therefore, can mostly be followed without hesitation, and even when they appear unacceptable, they deserve careful consideration". Since Buhler bestows high encomium on Haradatta's intelligence, his commentary on Gautama sutra must be as good as his commentary on Apastamba sutra. Though Haradatta was a modern commentator, yet as his commentaries are of great value for understanding Gautama and Apastamba, I shall presently utilise them for reinterpreting these two ancient writers.

The original words of the sutras translated as a bald man by Buhler are (as said at the beginning) Durvala and Sipi vishta. Haradatta comments thus on them:- "Durvalaha-khalatihi, veshtita sepetyanye" and "Sipi vishtaha-khalatihi, vivruta sepa ityanye". The words mean khalatihi (bald) or "veshtita sepa" and "vivruta sepa" (circumcised). Since the commentator interprets the words under question in divergent ways, we are justified in inferring that he is *not sure which is the correct meaning.* So *we have to find out* for ourselves independently (1) in what sense Gautama and Apastamba *used those words and (2) how alternative meanings came to be given to them.*

Before proceeding further, let us bear two facts in mind. To write commentaries on Gautama and Apastamba sutras, Haradatta must have studied well all the available works of previous commentators. The opinions of the latter (as said before) are shown as Ityanye by Haradatta in his commentaries. Since he gives bald as his own interpretation, the alternative meaning of circumcised given by him must be that of his predecessors. Secondly since Mahamadans had become the ruling power in the land long before Haradatta's time (16th cent. A.D), he must have known well what veshtita sepa and vivruta sepa meant. There could be no doubt about it.

DOUBTS CLEARED.

In Haradatta's days circumcision was not only not practised by the Hindus, but even the memory of its former prevalence among them had faded away from their mind. Moreover the custom was followed by the votaries of an alien religion like Islam at the time in India. Circumcision was thus an un-Hindu custom then and the Hindus of that period must have viewed it with repugnance. When facts were so, an orthodox Hindu like Haradatta would not lightly have given the alternative meaning (circumcised) to Durvala

and Sipi vishta, unless he had found that meaning in authoritative older commentaries. Secondly unless successive authoritative older commentators had passed on the alternative meaning from century to century, it (the alternative meaning) would not have survived for a quarter of a millennium to be quoted by Haradatta. Thirdly, unless circumcision was in vogue in Gautama's and Apastamba's days and unless these two writers had meant it by Durvala and Sipi vishta, succeeding commentators would not have given the meaning of circumcised to those two Sanscrit expressions. Now when a common meaning and an alternative uncommon one are found given to an ancient word in orthodox literature, the uncommon one may be taken to be the original meaning: otherwise its survival would be inexplicable. So circumcised (not bald) must be the true meaning of Durvala and Sipi vishta. May be. But if these expressions really meant circumcised, how did commentators (it might be asked) ever come to attach the meaning of khalatihi (bald) to them?

Though Haradatta in his commentaries gives khalatihi as his own meaning and circumcised as that of his predecessors, yet there is no doubt that the word khalatihi too given by him was copied from older commentators. For Maskari (who lived in the 10th or 11th cent. A.D.) in commenting on Gautama's Durvala actually uses that word (khalatihi) as the opinion of a still older commentator (Durvalaha-sipi vishtaha, heena prajanana ityeke, khaltirityeke). So the meaning of bald could not have been fabricated by Haradatta or Maskari, but that meaning too (like veshtita sepa or vivruta sepa) must have come down from earlier times. If bald and circumcised had been accepted as alternative meanings of Durvala and Sipi vishta from ancient times, how can I persist in saying that circumcised alone is the correct meaning of those expressions? The explanation is a simple one.

Even now a circumcised person is called a "bald" man in a figurative sense by the people in some of the vernacular tongues. Such a person would have been called khalatihi in Sanscrit in olden days. Khalatihi hence is a symbolic term like Sunassepa. Since the former word is a more respectable term than the latter, early commentators must have actually used the word khalatihi to refer to a circumcised person. For unmentionable things could be expressed only in a respectably figurative way in decent society or serious literature. In these circumstances it is not difficult for us to realise how the word bald used in a figurative manner by ancient commentators had come to be understood in a realistic sense by later and modern commentators, owing to their ignorance of the practice of circumcision by their fore-fathers. Khalatihi and veshtita sepa or vivruta sepa thus mean (not two different things but) one and the same thing-circumcised. There is no doubt therefore that Gautama and Apastamba meant circumcised by Durvala and Sipi vishta. Buhler apparently misled by the misinterpretation of later and modern commentators had wrongly rendered the expressions as a bald man. Gautama and Apastamba objected therefore (not to a bald but) to a circumcised Brahman being invited to a Sraddha ceremony. Objection proves the prevalence of a thing. Gautama's and Apastamba's objection indicates that, though circumcision was in wide vogue among the Hindus of their times, yet it was beginning to be looked with odium by some Indian writers. That Gautama's and Apastamba's condemnation of the custom did not kill it, will be clear from Vatsyayana's reference to the practice. So in spite of objections, circumcision continued to prevail in portions of of India till Vatsyayana's time (1st cent. B.C). In our present state of knowledge, we are not in a position to say why odium fell upon circumcision, how long it continued to be practised after Vatsyayana's day and why it completly ceased to exist among present-day Hindus. Future researches may throw light on them.

A NOTE ON THE UPASARGA VI.

BY

C. N. ANANTA RAMAYYA SASTRI, M. A.

In this note I propose to consider what may have been the origin of the Sanskrit prefix VI, வி.

Tamil has விழ் a root with a meaning which answers exactly to the requirements. ழ் is exactly the consonant that is most likely to lose itself when it falls to the lot of such a monosyllabic root to become a regular prefix. விழு when it is prefixed even in an agglutinative manner answers the purpose. What a discovery if the Tamil விழு is at the root of such a common Sanskrit prefix as VI, வி, which is met with, though rarely, in other Aryan languages also!

விழு is responsible for விடு as well as வீடு in its three senses in Tamil and for the Sanskrit term விட (VITA). In விடு, ழு gives place to டு getting for itself a transitive meaning instead of the original intransitive one. We know already that ழு becomes the cerebral sonant டு (*du*) in Telugu, as in *edu* (ஏடு) for ஏழு. In Sanskrit VITA, ழ் has given place to the cerebral surd *t*.

The psychological effects in the changes in signification are also natural. The Sanskrit upasarga VI, வி, shows contrariness often and intensity less often. வீடு means *leaving*, first, and *moksha*, and *house*, afterwards. *Afterwards* may not after all denote a later time. In the Sanskrit *vita*, we realise the leaving of good things altogether: why—we have the picture of a *fall* from morals.

Bishop Caldwell himself has admitted in his lists at the close of his work that there are similarities between Tamil and Sanskrit words—nay, between Tamil and non-Sanskritic Indo-European words also. In a Malayalam book published recently by the Cochin Committee for the improvement of Malayalam, the author, Mr. Ravi Varma, gives a list of interesting, though sometimes suspicious, words. Caldwell and other philologers bring to our view the fact that Aryan, Indo-European or Indo-Germanic languages get cerebrals late, if at all. I beg to go a step further, showing that even in Tamil the cerebral sonant *d* can sometimes be traced from ழ். I feel sure that தாடி is connected with the root *தாழ் to be below.* மீசை is grown higher up the face and comes from மிசை + ழ், in my humble opinion.

THE KALAVU MARRIAGE OF THE TAMILS—
AND ITS
ANALOGUE IN SANSKRIT LITERATURE

By "SERMAI KAUDAMANAR."

———:———

It is a well known fact that, among the ancient Tamils, as represented in their literature, marriage was divided into two main kinds—Kalavu (களவு) and Karpu (கற்பு). Tolkappiyar—the earliest Tamil author whose work has survived to this day—seems to think that within these two kinds are included all the eight forms of marriage described by the Sanskrit smrti-kartas. It would appear that Karpu, which is the Tamil form of the Sanskrit Klpta (made), covers the four approved forms, viz., Brahma, Prajapatya, Arsha and Daiva, while Kalavu (clandestine or illicit) includes the four unapproved forms—Gandharva, Asura, Rakshasa and Paisaca. In the Karpu form, the parents and guardians of the bride and the bridegroom bring about the alliance of the couple without any previous reference to them, and the marriage takes place in the presence of fire to the accompaniment of various rites. In the Kalavu form, on the other hand, there is love at first sight between the couple, followed by intercourse: there may or may not be a giving away by parents and guardians with rites in the presence of fire. But that Kalavu is directly connected with Sanskrit scriptures is clearly brought out by the following sutra of Tolkappiyam:—

இன்பமும் பொருளு மறனு மென்றாங்
கன்பொடு புணர்ந்த வைந்திணை மருங்கிற்
காமக் கூட்டங் காணுங்காலை
மறையோர் தேஎத்து மன்ற லெட்டனுட்
டுறையமை நல்லியாழ்த் துணைமை யோரியல்பே.

—தொல். —பொருள். — 92.

To the same effect is the opening sutra of Iraiyanarahapporul :—

> அன்பி னைந் திணைக்களவெனப்படுவ
> தந்தண ரருமறை மன்றல்லெட்டினுட்
> கந்தருவ வழக்க மென்மனார் புலவர்.
>
> —இறையனாரகப் பொருள்—1.

In the commentaries on these sutras, the Tamil definitions of the approved forms (Karpu) seem to tally with the Sanskrit definitions of them; and ancient Tamil classics contain several detailed illustrations of two or three of these forms. But the Tamil definitions of some of the unapproved forms are different from the corresponding Sanskrit definitions. Take, for instance, the following statement of the commentator on the Tolkappiyam sutram quoted above :— பொருளாற் கொள்ளும் மணமும் இருவர் சுற்றமும் இயைந்துழித் தாமும் இயைதலிற் கந்தருவப்பாற்படும். (The marriage wherein valuable consideration passes will also fall under Gandharva inasmuch as the bride's will as well as the bridegroom's will agrees with the will of the relations on either side). This definition would agree with the Asura form of marriage as given in the smrtis. For instance, Manu says :—

> Jnatibhyo dravinam datva kanyayaicaiva saktitah,
> Kanyapradanam svacchandyadasuro dharma ucyate.
>
> -III. 31.

[It is called Asuradharma where a person voluntarily gives away his daughter to one who, according to his means, has paid some money to the girl as well as to her relations].

In this view of the matter, we should perhaps take the word *Gandharva* as used in the Tamil commentary to mean the genus (the four unapproved forms) and not the species. This, however, does not wholly settle the point. The same commentator defines the Tamil Asura form thus :— அசுரமாவது கொல்லேறு கோடல் திரிபன்றி யெய்தல் வில்லேற்றுதல் முதலியன செய்து கோடல். [The Asura form is that in which the bride

is won by capturing murderous bulls, shooting without missing, bending the bow, etc.] Our Itihasas and Puranas in Sanskrit contain *famous instances of each one of these. For example,* Sri Krishna married Satya the daughter of Nagnajit, King of Kosala, by subduing and capturing seven fierce bulls (Srimad-Bhagavata, X 58). It is well known that Arjuna won Draupadi by shooting at the matsyayantra. It is equally well known that Sri Ramacandra won Sita by bending the mighty bow of Siva. In none of these cases, however, is the marriage described as Asura or even as unapproved. But it is noteworthy that Satya, on a later occasion, calls herself a *Viryasulka*, i.e., a bride whom the bridegroom has purchased with his heroism. In a figurative sense, therefore, this could be called Asura. But, in that case, Rukmini's marriage also should be called Asura, for she applies the identical epithet (*of Viryasulka*) to herself. We know, however, that her marriage was in the Rakshasa form (Vide Srimad-Bhagavata, X 52-54). It is, therefore, clear that the Tamil definition of the Asura form may not even bring that marriage under the unapproved group of Smrti—marriages. Under these circumstances, it may be questioned whether the exact significance of the Kalavu form of marriage—if it had any such significance at all—was known to Sanskritists.

To this question, a negative answer is given by two important Tamil poems—impliedly by one and explicitly by the other. These poems are, respectively, the Kurinjippattu (குறிஞ்சிப்பாட்டு) of Kapilar, (கபிலர்) and Paripadal (பரிபாடல்) IX. by Kunrampudanar (குன்றம் பூதனார்). We will take the Kurinjippattu first.

Kapilar is said to have written the Kurinjippattu for the purpose of instructing an Ariyavarasan Yazh-Brahmadattan (ஆரியவரசன் யாழ் பிரமதத்தன்) in the peculiar charms of Tamil Poetry. If it is understood that the poem deals with Kalavu marriage, it is easy to infer that this subject constitutes the

peculiar charm of Tamil poetry. But there are several points, relating to the description of the theme and the person for whom it was intended, which go to show that what is claimed to be peculiar to Tamil was common to Sanskrit also.

(i) In the first place, the poem itself indicates that its theme is identical with *Gandharva* marriage. Lines 21 and 22 of the poem run thus—

இருவேமாய்ந்த மன்றலிதுவென
நாமறிவுறாலிற் பழியு முண்டோ?

[Will any harm ensue if we inform our mother that this alliance is (Gandharva alliance—which is) the product of a becoming passion on the part of both of us (the maiden and her lover)? (No, because it is sanctioned by the Vedas.)]. The portions within the brackets are, no doubt, additions by the commentator, but they are additions which are justified by the context and without which the explanation of the lines will lose its point.

(ii) Secondly, an old venba printed at the end of the poem says—

மறையோர் மணமெட்டினைந்தா மணத்திற்
குறையாக் குறிஞ்சிக் குணம்.

[The merit of Kurinji is not inferior to that of the fifth out of the eight forms of marriage known to the seers of the Veda.] (*a*)

(iii) As a matter of fact, we know that the Gandharva marriage between Sakuntala and Dushyanta is fundamentally the same as the one described in this Tamil poem.

(*a*) This statement, with its specific reference to No. 5, may lead us to the conclusion that Kalavu is a species not a genus.

(iv) Again, the "Aryan", for whose instruction the poem is said to have been composed, was himself an expert in the line, for he is the author of one of the poems (no. 184) included in the ahapporul anthology called Kurundogai (குறுந்தொகை.)

(v) Finally, Kapilar the author of the poem, was himself a Brahmin (an Aryan).

These facts make us hesitate in accepting the statement that Kalavu marriage was unknown to Sanskritists.

But Paripadal IX is quite positive in the matter. Its assertion is rather blatant; and, being somewhat out of the way, would even lead us to doubt its authenticity. The poem celebrates the love of Valli and Subrahmanya (generally known in Tamil literature as செவ்வேள் and முருகன்) and the Kalavu marriage which resulted from it. Incidentally, it speaks of the particular deliciousness of "stolen sweets," and, in doing so, remarks that Sanskrit poets can never appreciate the charms of this kind of love, and that only pure Tamils can do it. This claim is contained in the following lines—12 to 26-of the poem:—

நான்மறைவிரித்து நல்லிசை விளக்கும்
வாய்மொழிப் புலவீர் கேண்மின் சிறந்தது
காதற்காமங் காமத்துச்சிறந்தது
விருப்போரொத்து மெய்யுறுபுணர்ச்சி
புலத்தலிற்சிறந்தது கற்பேயதுதா
ணிரத்தலுமீதலு மிவையுள்ளீடாப்
பரத்தையுள்ளதுவே பண்புறு கழற
றோள் புதிதுண்ட பரத்தையிற் சிறப்புற
நாளணிந்துவக்குஞ் சுணங்கறை யதுவே
கேளணங் குறமனைக்கிளர்ந்த சுணங்கறை
சுணங்கறைப்பயனு மூடலுள்ளதுவே, அதனால்,
அகறலறியா வணியிழை நல்லா

ரிகறலைக்கொண்டு துனிக்குந் தவறிலரித்
தள்ளாப் பொருளியல்பிற் றண்டமிழாய் வந்திலார்
கொள்ளாரிக்குன்று பயன்.

In regard to the claim set up by these lines, we have to note a few points:—

(i) There is very strong evidence in Sanskrit literature that this marriage between Valli and Subrahmanya was known to Sanskritists at least as early as the time of the Paripadal poems, and it is impossible to believe that they did not know the prominent feature of this union.

(ii) The union between Valli and Muruga is identical with the union between Radha and Krishna which has been described in glowing colours in a number of Sanskrit poems.

(iii) There is nothing to show that Kunrumpudanar is anterior to the "Andanar" Kapila and the "Aryan" Yazh-Brahmadatta: and what was within the knowledge of these two latter poets must certainly have been within the knowledge of all their learned contemporaries—whether Sanskritists or Tamilists.

(iv) Above all, Murugan is described by Kunrampudanar himself as the son of Siva—the common God of both Sanskritists and Tamilists. Can we admit that God or the Son of God is a respecter of persons or races, or rather, geographical boundaries?

These considerations lead us to the inevitable conclusion that the passage quoted above makes an assertion which cannot stand the least scrutiny.

Groundless assertions like the above lead some people to believe in the fictions that Sanskrit is a hostile rival to Tamil, that the Aryan is different from, and antagonistic to, the Dravidian, and that the Vindhya mountains divide two diametrically opposed sections of humanity. A literary investigation of the kind which the "Ardra" has proposed for itself will expose these fictions in their true colours.

Differences, of course, there are and cannot but be between *one section of people and another in matters of language,* customs and manners. But are they all to be accounted for *only by a difference in stock between the one and the other? Is* it not likely that differences in laws, customs and languages *arise among people of the same stock* when they separate *from* one another and settle down in different regions? This is quite evident from the way in which *smrtikartas* (law-givers) like Manu, Bodhayana and Apastamba recognize the validity of exceptions to the general laws of the Aryas. The view of these law-givers is confirmed by what we actually see to-day in the lives of the various communities of India and Ceylon. Let us take, for example, the case of Brahmins, who are supposed to be exclusively Aryan. What a world of difference there is between the Brahmin of Kashmir and the Brahmin of Bengal, between the Brahmin of Bengal and the Brahmin of the Telugu province, between the Brahmin of the Telugu province and the Brahmin of Tamil India, between the Brahmin of Tamil India and the Brahmin of Ceylon? Then, as regards non-Brahmins, who are supposed to be exclusively Dravidian in South India and North Ceylon, what a multiplicity of laws and customs divides one section of them from another? The Dravidian of South Kanara, for instance, follows a law called the Aliyasantana law, the Dravidian of Malabar follows the Marumakkattayam law, the Dravidian of Tamil and Telugu India follows the Mitakshara, while the Dravidian of North Ceylon follows the Thesawaleme. In spite of their following these different systems, the non-Brahmins of South India and North Ceylon are clubbed together as one race called the Dravidian, while the Brahmins, who are not separated from them by greater differences, are shunted off into another racial compartment called the Aryan, which is supposed to exclude the Dravidian altogether. Such are the ways of scholarship of a certain type! Comment on such ways is needless.

BANISHMENT OF RAMA.

G. K. PILLAI, B. A.

——::——

The haughty queen with proud, disdainful mien,
To Rama thus: "It is the king's command,
I can't tell why, you forthwith leave the land;
And stay out for a while. The forests green
Have charms enough for you; are there not seen
Dancing birds with plumes?– a happy band!
And lakes, and groves, and hills, and dales expand.
A worthier place for you than might have been
The din and roar of City's pomp and show.
May be, you'll like that place for ever more,
To meditate and Godward hasten slow.
But, heed! to cross again your father's door,
The whirling sun above must circle round,
Full fourteen times, this little earthen mound.

NOTES AND COMMENTS

By the Editor.

THE DEVELOPMENT OF SANSKRIT STUDIES IN CEYLON.

In June, 1931, a letter was written by me to the " Hindu Organ," Jaffna. As that letter supplements the views expressed in the letter which was reproduced in the January " Ardra," I am giving it here again with a few modifications.

The low state of Sanskrit Education in Ceylon is due, among other things, to the step-motherly attitude which the authorities here and 'at home,' adopt towards it One can easily see this in contrast with the large amount of artificial patronage which the rival language, Latin, enjoys. Latin, for example, is considered indispensable for the law course. I do not see why this should be so. After all, Roman Law is only one of the subjects for the law course and the field of Roman Law is generally covered by the Pandects and the Institutes of Justinian. There is no reason why these should not be studied in their English translation in Ceylon as in India. Some of the best lawyers in India, lawyers more famous than the best of barristers, have been holders of Indian Law degrees, and they have not had any acquaintance with Latin. Such were Dr. Rash Behari Ghosh, Sir Ashutosh Mukherjea, Mr. K. T. Telang, Sir T. Muttuswami Ayyar, Sir V. Bhashyam Ayyangar, Mr. V. Krishnaswami Ayyar and Sir K. Srinivasa Ayyangar among the dead: and such are Pandit M. M. Malaviya, Sir P. S. Sivaswami Ayyar, Sir C. P. Ramaswami Ayyar, Mr. S. Srinivasa Ayyangar and Mr. Alladi Krishnaswami Ayyar among the living. [By the way, many of these lawyers are great Sanskrit scholars as well]. Latin, therefore, can very well be dispensed with for the law course. But, because

Latin is retained for law, and the best brains of every country resort to law, the best talent in Ceylon schools is compelled to read Latin and ignore Sanskrit.

Secondly, a pass in Latin automatically ensures exemption from the London Matric if a pass is obtained in four other subjects: but a Sanskrit student does not enjoy this advantage. In respect of other examinations, too, Sanskrit must always be among the secondary subjects, never among the primary ones. It is generally the sixth, i. e., the superfluous, subject of his course. Success or failure in Sanskrit alone will not affect his career either favourably or adversely.

Thirdly, while Latin is included as a subject in the syllabus of the Junior Cambridge examination, Sanskrit is not. Therefore, either students do not begin Sanskrit at all until they pass the Junior examination or if they do begin it earlier, they break it at the Junior class. Either way, they have to begin again from the very beginning when they come into the Senior Preparatory class. Thus, while Latin students go through a continuous course of studies for six years before they appear for the Senior Cambridge Examination, Sanskrit students go through either a bare two-year course of continuous studies or a nominal five-year course of interrupted studies. (*a*)

Fourthly and lastly, students offering Sanskrit for the London Matriculation Examination have to pay more fees and apply a month or two earlier than students offering Latin. (*b*)

These points of invidious distinction between Sanskrit and Latin must be removed if Sanskrit is to make any real and appreciable progress in this country.

(*a*) [This grievance has since been remedied—Ed. A.]

(*b*) [Now, they do not have to pay more fees, though they have still to apply a month or two earlier—Ed. A.]

SYLLABUSES

One of the greatest difficulties of Sanskrit teachers here is that they do not know *the kind and quantity* of knowledge which they have got to impart to the pupils. The syllabuses are so meagre and vague that they give absolutely no guidance to the teacher. To illustrate my point, I will take (i) the Junior School Certificate Examination conducted by the Department of Education, Ceylon, (ii) the Senior School Certificate Examination conducted by the University of Cambridge, and (iii) the Matriculation Examination conducted by the University of London.

(i) The syllabus for this examination runs thus—

(11) Syllabuses.

Sinhalese, Tamil, Latin, Arabic [in which, we must presume, Sanskrit is included—Ed. A.].

In each language the paper will include (1) questions on Grammar; (2) translation into English; (3) *either* translation into the language *or* (in the case of a spoken language) a short essay.

(ii) The syllabus for this examination runs thus:—
7.—Sanskrit.

Two papers will be set. Paper I will include (1) questions on grammar; (2) one or more easy unprepared passages for translation into English; (3) easy sentences for translation into Sanskrit; (4) a continuous passage for translation into Sanskrit.

Paper II. will contain (*a*) passages for translation from the selected book, with questions; and (*b*) as alternative for the selected book, unprepared passages for translation into English, with questions.

Candidates must reach a certain standard in the subject as a whole, and must also satisfy the Examiners separately in

Paper I. To gain the mark of distinction they must reach a higher standard both in the subject as a whole and in Paper I.

(iii) The syllabus for this examination is as follows:—

The paper in any African or Oriental Language, including Hebrew, approved for the Matriculation Examination, shall be drawn up as nearly as may be practicable in conformity with the following syllabus:—

The paper shall contain (1) an easy passage or easy passages for translation from the language in question; (2) an easy piece for translation into the language in question, or as an alternative an essay of a simple character to be written in the language in question; (3) questions on Grammar, limited to accidence and elementary syntax.

Any teacher who knows the A, B, C of teaching will have no hesitation in saying that these so-called "syllabuses" are mere scraps of uninstructive information and give him no help whatever in coaching up his pupils for any of the examinations held in Ceylon. To remedy this defect, I suggested the following tentative schemes so long ago as December, 1929. But, as they remain still unheeded, and as teachers and students alike will be put to much hardship until they are considered and given effect to as far as possible, they are, through these pages, given publicity once again.

Sanskrit studies are generally commenced in the second form (*a*). This seems to be sound on principle and justified by experience. Prior to that stage, pupils will have sufficient to do with their vernacular and English, and it would be unfair to add the burden of a third language. Moreover, Sanskrit grammar will not be easily understood if pupils have not had a grounding in the elements of vernacular and English grammar. In fact, it will be necesssary to teach Sanskrit grammar by instituting frequent comparisons with vernacular and Eng-

(*a*) [Now called the first form—Ed. A.]

lish grammar. For these reasons, it seems advisable that we respect tradition and begin Sanskrit teaching in the second form (*a*). I shall proceed to frame my tentative syllabuses accordingly.

Note:—The syllabuses are topically arranged—the Roman numerals indicating the number of each topic. The length of time to be devoted to any one topic will depend upon its difficulty and quantity.

(*a*) II. Form: Time allotted—3 periods of 40 minutes each per week.

Two periods of reading and one period of transcription or dictation.

In the beginning, this allotment cannot be very strictly observed.

A. Reading.

I. Oral study of the alphabet: phonetic drill: (a) vowel sounds: the peculiarity of *ri*, *ri* (long) and *li;* (b) the consonants; the semi-vowels: distinction between *y* and *ỵ*; the sibilants—*s*' *sh* and *s*; the aspirate; (c) the anusvara and the visarga.

II. Writing simple vowels and consonants.

III. Reading and writing consonants combined with vowels. The principle of the conjunct-consonant.

IV. Word-building through conversation—(a) *kim* (what), *idam* (this), *etad* (this) and *tad* (that)—simple neuter nouns ending in *a*: e.g., *jala*, *phala*, *dhana*, *vana*, etc. Questions and answers to involve nominative singular only; (b) conversation involving the use of the masculine, nominative, singular of the above pronouns, and the masculine, nominative, singular of nouns ending in *a*: e.g., *bala*, *nara*, *mahisha*, *vrishabha*, etc.; (c) conversation involving the use

(*a*) [Now I. form—Ed. A.].

of the feminine, nominative, singular of the above pronouns, and the feminine, nominative, singular of nouns ending in *a* (long): e.g., *mala*, *lata*, *rama*, *katha*, etc.

Pupils to tell the gender by merely looking at the forms of these nouns and pronouns, and to note that gender is not based on sex.

V. Conversation involving the use of the nominative plural of the nouns and pronouns in IV. above.

VI. Conversation involving the use of the above pronouns with masculine nouns ending in *i* and feminine nouns ending in *i* (long)—all in the nominative singular and plural only.

VII. (a) The use of the present tense, third person, singular of simple and regular Parasmaipada verbs of the first and sixth conjugations in sentences involving the words in IV. to VI. above: e.g., *calati*, *dhavati*, *vasati*, *sarati*, etc.; (b) the use of the present tense, third person, plural of the said verbs in sentences containing the said nouns;. and (c) the use of the verb *kri* (to do).

Pupils to distinguish at sight between singular and plural.

VIII. The use of the personal pronouns *asmad* (I or we) and *yushmad* (thou or you) in the nominative singular and plural.

IX. Conversation involving the use of the personal pronouns and the first and second person singular and plural of the verbs in VII. above.

X. Sentence-construction involving the use of the imperative 2nd and 3rd person of the verbs studied above.

XI. The accusative and instrumental cases—singular and plural—of the above nouns and pronouns to be used in conversation involving the use of the above verbs.

B. Dictation aad transcription of sentences occurring in the conversation lessons mentioned above.

(*a*) III. Form: Time—same as in (*b*) II. Form.

A. Reading. I. Revision of (*b*) II. Form studies.

II. Construction of sentences involving the use of the *first three cases of nouns like the ones studied in* (*b*) II. Form, of the first three cases of the pronouns studied in that form, and of the present tense, Ist, 2nd and 3rd person, singular and plural of simple and regular Parasmaipada verbs (a) of the Fourth conjugation, (b) of the tenth conjugation, and (c) of *as* and *ad* of the second conjugation. The pupils to tell the conjugation of the verbs at sight.

III. *Construction of sentences involving the use of the* above verbs, the above pronouns and nouns like the above, in the dative and ablative singular and plural.

IV. Construction of sentences as above involving, in addition, the use of the genitive, locative and vocative, singular and plural:

V. The dual of nouns, pronouns and verbs used in sentences.

VI. Construction of sentences involving the use of Atmanepada verbs of the first, fourth, sixth and tenth conjugations in the present tense.

Pupils to tell difference between Parasmaipada and Atmanepada at sight.

VII. (a) The use of the indeclinables *saha*, *ca*, *va*, *vina*, *na*, and a few others; (b) adjectives and their declension; and (c) prepositions (upasargas), their use and importance.

VIII. Sentences involving the use of the passive and impersonal forms of verbs in the present tense.

(*a*) [Now II. Form—Ed. A.].
(*b*) [Now I. Form—Ed. A.].

IX. Sentences involving the use of participles—past, present and absolute—and the infinitive of purpose.

X. Sentences involving the use of nouns of vowel-endings other than those already referred to.

XI. The study of simple sandhis like the dropping of visarga; the change of visarga into *u*; the occurrence of elongation, guna and vriddhi; the change of *i*, *u*, *ri*, and *li* (short and long) into their corresponding semi-vowels; the use of the avagraha; the change of dental *n* to cerebral *n*; and the change of *s* to visarga and of visarga to *r*.

B. Dictation and transcription based on the reading lessons.

No text-books are prescribed. Teacher to prepare his own lessons. If sufficient pains have been bestowed on the subject by the teacher and the pupils, the latter should be able, at the end of the (*a*) third form course, to read and write fairly well, and carry on a simple conversation with a vocabulary of about 300 words at their command.

IV. FORM. (*b*)

Time allotted: 4 periods of 40' each a week. Work in the first term will consist of reading lessons only-covering topics I. to IV. below. Every week one period will be devoted to dictation and transcription In the second and third terms, two periods will be devoted to the reader and two to the study of formal grammar. Dictation and transcription will be done occasionally.

A. READING.

I. Sentences involving the use of pronouns of the class of *sarva*, and the numerals—one to twenty; and one hundred and thousand.

(*a*) [Now II. Form—Ed. A.]

(*b*) '[Now III. Form. This will also be the syllabus for the J. S. C. exam. of Ceylon—Ed. A.]

II. Sentences involving the use of verbs in the "past" tense (strictly, the imperfect or first preterite, lang.)

III. Sentences involving regular declensions of nouns ending in consonants.

IV. Sentences involving the use (a) of verbs in the "future" tense (strictly, the simple future) and (b) of verbs in the potential mood.

V. Practical acquaintance, through translation of easy passages collected from various sources, with verbs of various conjugations in the conjugational as well as non-conjugational tenses, and with irregular nouns and pronouns.

B. GRAMMAR.

VI. Rules for the conjugation of Parasmaipada verbs of the Ist and 6th conjugations, and of *as* (to be) and *ad* (to eat) of the 2nd conjugation, in present tense.

VII. Rules for the conjugation of Parasmaipada verbs of the 4th and 10th conjugations in the present tense.

VIII. Rules for the declension of masculine and neuter nouns ending in *a* and *i* and of feminine nouns ending in *a* (long) and *i* (long).

IX. Rules for the conjugation of Atmanepada verbs of the Ist, 4th, 6th and 10th conjugations in the present tense.

X. The various uses of the cases of nouns.

Books recommended.

(A) Any elementary reader.

(B) Bhandarkar's First Book of Sanskrit. (*a*)

(*a*) [It seems to be the fashion with some people now-a-days to pick holes in this admirable book ; but, if education is recognized to have a psychological basis, no teacher of Sanskrit can afford to ignore this book—Ed. A.]

JUNIOR CAMBRIDGE.

Time: 5 periods of 40' each per week: two periods for grammar, two for text, and one for translation out-side the text.

A. Reading: At the public examination, it is enough if one paper is set to test the capacity of the pupils. It should contain both questions in grammar and passages for translation from Sanskrit into English and *vice versa*—(*a*). In schools, however, some easy text in reading must be regularly followed as much for the purpose of expanding the vocabulary of the pupils as for the purpose of making them acquainted with all the more common grammatical forms and constructions. The books recommended for achieving this twofold purpose are:—Sri Ramodanta, Subodha Ramayana, Bharata Sangraha, Isab Nitikathah.

B. Grammar: The syllabus for formal grammar will be as below:—Text: Bhandarkar's First Book of Sanskrit.

I. Rules for the formation of the imperfect or first preterite.

II. Rules for the declension of masculine and neuter nouns ending in *u* and *ri*, and of feminine nouns ending in *i* *u*, *u*, (long) and *ri*

III. Rules for (a) the conjugation of verbs in the imperative mood: and (b) the formation of participles—past, present and absolute—and the infinitive of purpose.

IV. Rules for the declension of nouns ending in consonants.

V. Rules for the conjugation of verbs in the potential mood.

VI. Declension of pronouns:—(a) Demonstrative, relative and interrogative; and (b) personal.

(*a*) [The first public examination held in Sanskrit for the Junior Cambridge candidates—the examination of 1932—required them to answer two papers, both of which were far above the standard—Ed. A.]

C. Translation: Selections chiefly involving the use of the forms covered by the portions done in formal grammar, i.e., section B above, and, to some extent, involving the use of other forms most frequently met with in the text in reading.

PRE-SENIOR CAMBRIDGE.

Time: as for the Junior.

This class leads up to the Senior Cambridge Class. The standard expected (at present) of the Senior Cambridge students does not appear to be either uniform or of the kind that will furnish a good test of the pupils' capacity. Of course there should be two papers at the final test. But both of them must be of the same standard. Very often, it happens that the first paper is much more difficult than the second. Moreover, the second paper must also test the students' acquaintance with the subject-matter of the text studied. I would, therefore, suggest that in the first paper, questions bearing on subject-matter, allusions, annotations and the themes described—as well as questions bearing on grammar may be put, while the second paper may be entirely reserved for translation—from Saṇskrit into English and *vice versa*.

A. Reading: The choice of text-books for the public examination has not, so far, been above the standard, (*a*) but it should be more varied. At present, the three favourite

(*a*). [This statement has now to be modified. The text for 1934 is Mirashi's Harshacaritasara—certainly a very difficult text for Ceylon Senior Cambridge students. In 1905, an abridged version of Jada-Bharata-Carita, taken from the 5th Skandha of the Bhagavata Purana was, at first, included in the selections prepared for the use of the Madras Matric candidates. But a hue and cry was raised against it, so that it was later on ordered to be omitted. The Ceylon Senior Cambridge student cannot be expected to come up to the standard of the old Madras Matric student, and the abridgement of Bana's Harshacarita is more difficult than the abridgement of Suka-Deva's Jada-Bharata-Carita. Ed. 'A.].

texts seem to be the Nalopakhyana, the Hitopadesa and the Pancatantra. I would suggest that a book be specially compiled consisting of extracts from these and other sources as well—such as the Ramayana, Kalidasa's Raghuvamsa, Asvaghosha's Buddhacarita, and so on. Such a text, besides fulfilling the purpose of the reader chosen for the Junior Cambridge will also serve the purpose of giving the students some idea of the aesthetic beauty of Sanskrit classics. Of course, it goes without saying that the teaching should be directed to the elucidation of such points of literary interest. These principles are stated here, because the two years' course for the Senior Cambridge is one continuous course governed by the same principles. (*a*)

B. Grammar: Text: Bhandarkar's Second Book of Sanskrit.

I. Irregularities belonging to the 1st, 4th, 6th and 10th conjugations.

II. Fifth and eighth conjugations—Present tense.

III. Fifth and eighth conjugations—Imperfect tense.

IV. Fifth and eighth conjugations—Imperative and Potential.

V. Ninth conjugation—Present and Imperative.

VI. Ninth conjugation—Imperfect and Potential.

(*a*) [It is necessary to add here a few remarks in regard to the *quantity* of matter which Senior Cambridge candidates have to study through their reading book. For 1930 and 1931, their reader was Nalopakhyana, about 1600 lines; for 1932 and 1933, it is Hitopadesa, Sandhi-Kanda-about 550 lines; and for 1934 (and perhaps for 1935) it is Mirashi's Harshacarita-sara, about 900 lines. Nalopakhyana is all verse, Harshacarita-sara is all prose (except for 6 or 7 verses), and Hitopadesa is prose and verse mixed. The reader for Junior Cambridge for 1932 and 1933 is Hitopadesa, Mitralabha-Kanda, which exceeds Sandhi-Kanda (the Senior Text) by about 250 lines!-Ed. A.]

VII. Second conjugation—Present and Imperative.

VIII. Second conjugation—Imperfect and Potential.

IX Third conjugation.

X. Seventh conjugation.

XI. The perfect tense.

C. Translation: As for the Junior Cambridge, but a little more advanced.

SENIOR CAMBRIDGE.

Time: As for the Junior.

A. Reading—As for Pre-Senior.

B. Grammar-Text: Bhandarkar II.

I. First and second futures, and conditional.

II. Declensional irregularities: Passive forms.

III. Numerals.

IV. Comparison of adjectives, etc.

V Compounds — Dvandva, Tatpurusha, Bahuvrihi and Avyayibhava.

VI. Causals.

VII. Aorist—First, second and third varieties.

VIII Aorist—Sixth and seventh varieties

IX. Aorist—Fourth and fifth varieties.

X. Benedictive Mood: Desideratives.

XI. Participles—Perfect, future, potential, etc.

C. Translation: As for the Junior and Pre-Senior, but a little more advanced

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[Postscript: Both in the school and in the examination time-tables, Sanskrit is sometimes made to alternate with subjects other than Latin-such as Physics, Botany, Geography or hygiene-for which pupils and candidates show, for obvious reasons, a decided preference. This is another factor which hinders students from studying Sanskrit.—ED. A].

BOOK REVIEWS.

Studies in Tamil Etymology—*தமிழ்ச்சொற்பிறப்பாராய்ச்சி- ஆக்கியோன், நல்லூர் சுவாமி ஞானப்பிரகாசர்*—*98 pages*—*Price not stated*—*Copies can be had of the Author, Jaffna.*

Rev. S. Gnanapragasar, O.M.I., is well known as a deep-read scholar who is doing quite original work in Tamil Etymology. It is a pity that, until recently, the presumption prevailed, almost in an irrebuttable form, that Aryan Philology and Dravidian Philology were two water-tight compartments, which had no connection with each other. It was Bishop Caldwell who, in the first instance, was mainly responsible for this sharp cleavage, but even he had to modify his opinions considerably later on after a more careful consideration and study of the facts of philology. In recent times, English-educated Sanskritists without Tamil and Tamilists without Sanskrit have, between them, succeeded in creating bitter feud between two languages which, in their origin, history and influence, have in the opinion of competent Indian and Ceylonese scholars who flourished before the middle of the 19th century, exhibited the closest kinship and co-operation. We are, however, happy to see that, even in our own day, serious attempts are being made to explode the myth that Sanskrit and Tamil are entirely independent of each other, and to establish the far truer fact of their close interdependence Rev. S. Gnanapragasar has dedicated himself to this noble but difficult task, and he deserves the gratitude of all students of Sanskrit and Tamil. There may be difficulty in accepting everything that he says as true and correct, as, for example, his statements that Sanskrit *droni* is a dialectal corruption of Tam. தோணி : and that Sanskrit *vrdh* is a corruption of Tam. வளர் (Foreword, p. vi): but Oriental Scholars can do much worse than help him by offering constructive suggestions for the improvement of his work both in regard to its principles and in regard to their application to the facts of language.

Hindu Mind By C. N. Ananta Ramayya Sastri, M.A., Lecturer in Dravidian Languages, H. H. The Maharaja's College of Arts, Trivandrum. 12 pages: 4 copies for 4 annas—to be had of the Author.

Where Rasas Affect Plot in Sanskrit—by the same Author —2 pages folio—Price not stated.

Hindu Mind consists of translations of stray verses from Sanskrit into English. The translations are, on the whole, happy.

The second pamphlet gives a bare outline of what, perhaps, is intended to be a big thesis. We hope the author would develop it and issue it in a complete form to the public.

An Ancient Temple Entry Story from the Bible, by M. S Ramaswami Aiyar, B.A., M.R.A.S., Venkateswar Press, Madura.

In this little pamphlet Mr. Ramaswami Aiyar seeks to show that the incident recorded in Acts XXI., wherein Paul took some unnamed persons into the Jerusalem Temple on a certain occasion for fulfilling a vow was an ancient instance of temple-entry by untouchables. He says that "Paul' is a corruption of Sanskrit *Pala* (Protector) and "Gentiles" a corruption of the Sanskrit word *Chandalas*. Mr. Aiyar is generally criticized for ascribing Hindu origins to Hebrew civilization : but those who are accustomed to sift evidence in a judicial way, will be easily able to see that the ascription of Arctic, Germanic, Sumerian, Turkish, Turanian and Scythian origins to the civilization of the Hindus of old is not more plausible nor based on better grounds.